51:Hart E-3 (1950-1952)1954 OA1 Philippines
Central Bisayan OA14

796 sentation implies. First, the novenas (either individual or group prayers) which usually precede the fiesta, the last prayer occurring on *vesperas* evening. Second, the masses held in honor of the patron saint on *vesperas* [851] (the day before *kahologan*) and *kahologan* mornings. Third, the baptism of babies, particularly those born since the last fiesta in *barrios* isolated from the *poblacion* church. In some *barrios* distant from the *poblacion* church of Siaton, as many as 30 babies were baptized by the priest when he visited the community for their annual fiesta. Fourth, the religious procession held on the afternoon of *kahologan* (sometimes on *vesperas*) when the patron saint is taken from the chapel or church and paraded around the fiesta area.

The religious, economic, and social activities of the rural fiesta complex are not solely concentrated in the "fiesta core" which, for most purposes, can be described as *vesperas* and *kahologan* days although variations do exist in some *poblacion* (but rarely *barrio*) fiestas. A series of weekly pre-fiesta dances are held, sometimes beginning two or three months before the "fiesta core." Barrio Caticugan's pre-fiesta Saturday night dances began (in 1951) a month before *vesperas* while those in Siaton *poblacion* started nearly three months before *vesperas* in 1950. As the fiesta approaches these dances increase in frequency, attendance, and admission fee for the individual. Many of the people begin to repair, or even enlarge, their dwellings for the coming fiesta. Efforts are made to earn additional money in order to entertain properly visitors during the fiesta, buy new clothing, etc. One of the busiest periods of tailors and dressmakers in the rural areas is several months before the fiesta. No Filipino likes to wear the [838] same dress at two different fiestas. Beauticians (often *bayu'es*)[6] invade [305] the *poblacions* and *barrios* along the road to set up their permanent wave shops. Local stores begin to stock their shelves with foods associated with the fiesta but not normally sold to their patrons. More and more committee meetings are held regarding the fiesta organization as the period approaches.

796 An innovation introduced to the original Spanish fiesta complex is 941 the beauty or popularity contest. The beauty candidates are local *barrio* or *poblacion* girls who are supported by various factions in their communities. In the *poblacion* for example, the municipal employees, merchants, and school-teachers will sponsor a candidate for "Queen" or "Muse" of the fiesta. These contests are not as typical of *barrio* fiestas as in larger communities, nor nearly as elaborate. Tickets are sold by the candidates

[6] Hermaphrodites.